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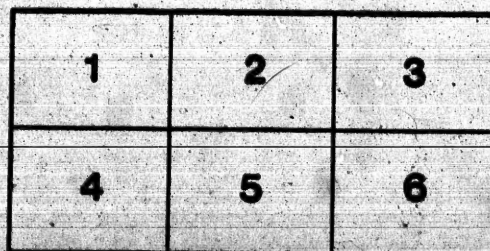
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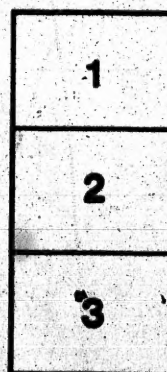
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4/5
THE CONSTITUTION AND ORDER

OF

THE LONDON ECCLESIA

OF IMMERSSED BELIEVERS OF

THE THINGS OF THE KINGDOM OF GOD AND THE NAME OF JESUS
THE CHRIST.

EMBRACING A SUMMARY OF

THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

By DAVID BROWN,

NORTH BRIXTON, LONDON, ENGLAND.

FIRST EDITION—FROM THE ORIGINAL MANUSCRIPT.

LISTOWEL, C. W.

PUBLISHED BY THE EDITORS OF THE "MARTURION."

1867.

PREFACE.

THE following summary of the faith and practice of the *Ecclēsia* in London is heartily endorsed by the publishers of the *MARTURION*, as expressive of their faith and hope. They rejoice in the knowledge that a people exist in the Metropolis of Great Britain who subscribe to such exalted views of the things of God. The publishers of the *MARTURION* are so well satisfied of its Scriptural character, that they have issued it in pamphlet form, and would like to place a copy of the same in the hands of every bearer of the Name of the Anointed. They are satisfied that it is a faithful compass of what every man or woman must believe and do to secure eternal life. They also think it will do good service in placing in a clear connected manner the "fountain of sound words" before the honest inquirer after truth, who desires to know what we believe in relation to Bible truths. They commend it to the Household of Faith, and are confident that it will edify the reader, and aid him to grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

EDS. OF *MARTURION*.

Listowel, C. W.

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THE CONSTITUTION AND ORDER

Of the London Ecclesia of Immersed Believers of the Things of the Kingdom of God,
and the Name of Jesus the Christ; According to the Scriptures; Organized on its
Subscription for True Fellowship in the Gospel of the Grace of God.

We, the undersigned members of the Body of the Christ forming this Ecclesia, do hereby subscribe our names to this roll of the Ecclesia, in token that we have been immersed as believers in and confessors of the Truth as it is in Jesus, as summarised under the following heads of particulars:

I. The one baptism is immersion in water into the name of the Father, the Son, and the Holy Spirit, upon a Scriptural belief of the things of the Kingdom of God, and the name of the Lord Jesus the Christ.

II. The Name of the Father, the Son, and the Holy Spirit is the doctrinal name of the Lord Jesus the Christ, and involves the following essential truths:

1. In relation to the Father. The Father is the one Supreme, Indivisible, and Self-existent God, of spirit, nature and substance, dwelling in light unapproachable in the heaven of heavens, who only hath immortality whom no man hath seen or can see. The Father is alone the source of being, and the Fountain of Life for all existences, by whom are all things, and for whom are all things in providence and in grace, whose wisdom is infinite, whose understanding is unsearchable, and whose ways are past finding out, and whose revealed names are—*Al Shadai*, the strength of mighty ones, C. V., God Almighty, *Ieue Aleim*, he shall be thy mighty ones, C. V., Lord God, our Father in heaven, merciful and gracious, long-suffering and abundant in goodness and truth.

2. In relation to the Son. The Son is a creation of the Father, by operation of Holy Spirit on the substance of the Virgin Mary, of the house and lineage of David, and therefore made out of a woman and made under the law, a mortal man, to establish and fulfill the covenants of promise made to Adam, Abraham and David

for the redemption from the power of sin and death of those who were under the law, and whose faith in the promises had been imputed to them for righteousness, and of all others not under the law of works, who are the called of God to his kingdom and glory, and who shall obtain the Sonship, according to the law of the Spirit of the life in the Christ Jesus, through sanctification by the Spirit and belief of the truth. The Son became the Lamb of God, which taketh away the sin of the world, when, being found as a man, holy, harmless, undefiled, and separate from sinners, he was called as the prophet like unto Moses, to be the minister of the circumcision, for the truth of God to confirm the promises made unto the fathers, by immersion and anointing of Holy Spirit, and power without measure, to speak the words and to do the works of the Father, in the proclamation of the glad tidings of the Gospel of the kingdom of God, and of himself as its Messiah; and having finished the work the Father had given him to do, he was cut off for the transgression of Jehovah's people, to make a reconciliation for iniquity, to bring in an everlasting righteousness, to seal up the vision and prophecy, to be anointed the Most Holy, to be exalted both Lord and Christ, as the seed of the woman and of Abraham, and the Son of God and of David, chastened with the stripes due to the children of Adam, he was raised up a Prince and a Saviour to sit on David's throne, and to rule the kingdom of Israel in its latter day manifestation; and to be

the resurrection and the life of Jehovah's people, who shall be redeemed unto God by his blood in the day of his appearing and kingdom. The Son now awaits at the right hand of the Majesty in the heavens, the time of the reinstitution of all things according to the Scriptures; when he will return to judge the quick and the dead believers, to give them their recompenses of rewards; to build up the throne and kingdom of his father David; to gather into one nation under himself and his holy ones the scattered and peeled tribes of Jacob; to break in pieces and subdue all the kingdoms of the (Roman) Habitable; to cause to be possessed the uttermost parts of the earth, and to inherit with his joint heirs the kingdom, and the power, and the glory, and all the blessings of the Father's covenant of peace.

3. In relation to the Holy Spirit:

(a) The Holy Spirit is the effluence of the substance of the Divine Nature, operating according to the fiat of the will of the Deity.

(b) As free Spirit in essence: it pervades all space and fills immensity, so that in God we live and move, and have our being.

(c) As free Spirit materialised: it is the creative principle and the sustaining energy of all existencies as well as the agent of their destruction.

(d) As Holy Spirit organized: it is the life power of the incorruptible Sons of God or *Elohim*, who cannot die nor sin, nor suffer, because being born of Spirit, they possess by derivation, the attributes of the Eternal Uncreate, essential life and goodness and truth and knowledge and power, within the range of their individualities.

(e) As Holy Spirit influence, or the Word: It is the expression of the mind of God for the display of His glory in the creation of the Adamic earth and its constituents, and in the redemption of the Adamic race from the curse of His violated law, manifested through His *Elohim*, and prophets, and Son, according to the Scriptures, and enduing them with the powers of the Spirit for signs and wonders and divers miracles, to attest the authority of their commissions.

Since the completion of the record of His Spirit revelations concerning the things of the Kingdom of God, and the Name of

Jesus the Christ, "the word of the truth" remains the sole depositary of the Holy Spirit power for hope of life to such as observe His commandments to do them, that they may be delivered from the bondage of corruption, and brought into the glorious liberty of the Sons of God.

III. The things concerning the Kingdom of God which involve these essential truths.

1. In relation to the Nature and Fall of Man.

(a.) Man's nature is mortal and corruptible, thus—God created the man Adam a living soul of flesh and blood, to be a progenitor of a race of like living souls, capable of death and corruption, and placed him in the garden of Eden in a state of probation and freewill, and responsible to a law which inflicted the penalty of death for disobedience to its injunctions, but by a loving obedience to which he might have attained to a spirit-life without the suffering of death, when he had run his earthly course or term of probation. And God gave dominion over the earth and its inferior creations to him, and his offspring in their successive generations.

(b.) Man transgressed and fell from his first estate, thus: The man Adam transgressed the law of his natural existence by yielding to the temptation of the woman, who was beguiled by the serpent, the most subtle of the beasts of the field, and in so doing he became unclean, and brought upon himself and his posterity the curse of a broken law, and lost the hope of eternal life, as well as the dominion with which he had been invested by his Creator and friend. So that according to the Scriptures the Adam sinned when he was drawn away of his own lust and enticed, and lust when it had conceived brought forth sin, and sin when it was finished brought forth death, for "The wages of sin is death," and so death passed upon all men in the Adam, because in him all have sinned and come short of the glory of God.

2. In relation to the promises of God for man's redemption from the law of sin and death.

(a.) The Lord when he pronounced sentence of death with its preliminary in-

eidents on the first parents of our race, graciously tempered judgment with mercy by imparting to them a Hope full of immortality in the Adamic promise contained in the curse upon the serpent, 3d Gen. 15—"And I will put enmity between thee and the woman, and between thy seed and her seed, he shall bruise thy head and thou shalt bruise his heel." This was embraced and defined further in the

[b.] Abrahamic promises and covenant, which veiled to Abraham the same hope of immortality in "willing" to him and his seed the everlasting possession of the land of Canaan, and in him and his seed all the nations of the earth should be blessed. Hence Abraham, with Isaac and Jacob, the fathers of the nation of Israel, to whom the like promises were made, is the holder of the promises on behalf of all who should attain to the righteousness which is by faith of them. These promises and covenant were particularised in the personification of the seed as a King, and the settlement of the land as a Kingdom under him for a "hidden period" in the

(c.) Davidic Covenant of Promise—which assured to David the Lord's anointed king of His Kingdom of Israel under the Mosaic covenant of the land of promise, the same hope of immortality in the promise of the Lord to make him a house, and to set up his seed after him, proceeding out of his bowels, and to establish his throne and his kingdom for ever, and that the Lord himself would be the father of this seed, and he should be His Son and he would cause him to suffer for iniquity the chastening of the stripes due to the children of Adam, but "His mercy should not depart from him, and in him, David's house and kingdom should be established forever before David, his throne should be established forever," and which covenant was all the salvation and all the desire of David, and of all Israelites of like precious faith who waited for the consolation of Israel, and because also, this was the national hope of deliverance from the hand of all their enemies in the day when the Lord should perform the truth unto Jacob, and the mercy to Abraham, which he had sworn unto the fathers from the days of old. So that according to the Scriptures, eternal life, or glory, honor and incorrupti-

bility, is the gracious gift of God through the faith of His exceeding great and precious promises covenanted to (Adam) Abraham and David, which seal to Abraham and his seed the everlasting inheritance and to David and his seed the everlasting regality of the land of Canaan, in the day when the throne and kingdom of David shall be established there for the Olam, or hidden period. And this Hope is the One Hope of the Gospel throughout all generations, and must be all the salvation and all the desire of those who shall be counted as the seed in that day.

IV. The things concerning the name of Jesus the Christ, which involve these essential truths regarding—

1. The mystery of the name in its doctrinal characteristics.
2. The mystery of the name in its sacrificial personality.
3. The mystery of the name in its spiritual and regal exaltation.

1. The mystery of the name in its doctrinal characteristics.

(a) The name of Jesus the Christ is the saving name of the Father, the Son, and the Holy Spirit, or the Father in the Son by Holy Spirit, reconciling the world (of Israel) unto himself not imputing men's trespasses unto them.

(b) Such saving name is the only name under heaven given unto men whereby they must be saved.

(c) The putting on this saving name in obedience to the commandment, through the washing of water by the Word, constitutes the one baptism, without which no man can obtain the salvation which is in the Christ Jesus with a *oioman* glory.

2. The mystery of the name in its sacrificial personality:

[a.] That Jesus the Christ was the embodiment of the covenants of promise, when he was sent into the world in the glory of the only begotten of the Father full of grace and truth. At the beginning of his mission to declare the righteousness of God for sins that were past, unto all believers into him as a minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

[b.] That all the testimonies of Moses and the prophets concerning the Christ, as

far as they have had fulfillment in facts, unite in the person of the anointed man Jesus, and are summed up in these particulars, viz.:

That He is the seed of the woman, and the bruiser of the serpent's head—the Seed also of the Abrahamic covenant of promise, in whom and in Abraham, all the families of the earth are to be blessed. The Son of God, and Son of David, of the Davidic covenant of promise, to whom the throne and kingdom of David was promised in covenant by Jehovah, for an age-lasting inheritance—born of a Virgin of the house and lineage of David, and concentrating in himself the Davidic and Aaronic lines of Abrahamic descent, so that he takes the diadem and crown as a king and priest of hereditary right, as well as by right of the word of the oath—anoointed by Spirit of the Living God to preach the Gospel of the kingdom of God to the poor, and to bring life and immortality to light through that Gospel—cut off, though not for himself, but his soul made an offering for the sins of Jehovah's people, as the Lamb of God without blemish and without spot, slain by representation from the foundation of the world—dying for the offences and rising again for the justification of the people, and thereby bringing into force for the heirs of salvation, God's testament of good things to come contained in the covenants of promise.

[c.] That he rose from the dead in his flesh and blood nature, and entered into the holy place with his own blood, having escaped the corruption which was in the world through lust, and was accepted of God in that he feared, and was perfected by a spirit-birth in the fulness of the Godhead and thus became a partaker of the Divine Nature, that he might come a second time without [aimatos—Griesbach] blood unto salvation when the times of the Gentiles shall be fulfilled, to all them that look for him according to the Scriptures.

3. The mystery of the Name in its spiritual and regal exaltation.

[a.] That Jesus the Christ, once crucified through weakness, now lives by the power of God, a Son of God in power by spirit of holiness through a resurrection from the dead, and hath ascended up on high, and led captivity captive, and re-

ceived gifts for men, even for rebellious ones also, that the Lord God might dwell amongst them.

[b.] That as the Father hath life in Himself, so hath he given to the Son to have life in himself, that he might give eternal life to as many as the Father hath given him; which eternal life is realized alone by eating the flesh and drinking the blood of the Son of the Man [David]; or, in other words, by believing with the heart and the understanding also, the good message of peace he brought to Israel through himself as the Messenger of the Covenants, of its inheritance unto it, and the way and the truth and the life.

[c.] That the Lord Jesus the Christ, being accepted of God as a living sacrifice for sin by passing into the Divine Nature with his own blood, condemned sin in the flesh, abolished the law of ordinances which prevailed unto death, and established the law of the spirit of the life in himself as the Anointed High Priest over the household of God, ever living to make intercession according to the mind of the spirit for those who are washed, and justified, and sanctified, in the Name of the Lord Jesus, and by the spirit of our God, and who by Him come boldly to the throne of grace, and find mercy and grace to help them in every time of need.

[d.] That the Christ's blood cleanses from all sin, the believers of the truth as it is in Jesus, thus, firstly, Of the past sins of their Adamic state in the washing of regeneration and renewing of the holy spirit; secondly, Of the daily transgressions of their regenerate state as children and servants of the true God, through the warring of flesh against the spirit, and the spirit against the flesh. And thirdly, in their ultimate deliverance from the bondage of corruption in the day of the manifestation of the Sons of God.

[e.] That Jesus the Christ as the Lord the Spirit awaits at the right hand of the Majesty of the Heavens, the time when his enemies shall be made his foot-stool, and during this interval God commands every one to whom the Word of his Salvation is sent, to believe and be immersed for repentance and remission of sins, for He hath appointed a day in which he will rule the world in righteousness by that man whom He hath

ordained, of which He hath given assurance to all in that he hath raised him from the dead.

[f.] That our Lord Jesus the Christ, in the day of his appearing and kingdom, will judge the quick and the dead responsible to the Word of the truth, and reward every man according to his work in the truth, to those who have sought for glory and honor and incorruptibility, eternal life, but to those who have been contentious and not obeyed the truth, indignation and wrath, tribulation and anguish, upon every soul of man that hath done evil, and will afterwards with his perfected Saints set up the throne and kingdom of his father David, by gathering into One Nation under His sceptre of righteousness the twelve tribes of Jacob dwelling among the Gentiles, as the little stone, and cause it to grow into a great mountain filling the whole earth by grinding to powder the nations of the [Roman] Habitable, and subduing all the other nations, and taking the dominion under the whole Heaven, to the intent that the kingdoms of this world may become the kingdoms of the Lord and of His Christ who shall reign over them unto the ages of the ages, the one King over all the earth and his Name One, and in Abraham and his seed, the personal and mystical Christ, all the families of the earth shall be blessed, and the angelic announcement at the Saviour's birth verified in fact "glory to God in the highest, on earth peace and good will amongst men."

[g.] That the great mystery of godliness, God manifest in the flesh, justified of spirit, seen of messengers, believed on in the world, taken up into glory, will, in the day of the Christ, receive its full development in the salvation of the nations who shall walk in the light of the new Jerusalem, when the glory (or truth) of the Lord shall cover the earth, as the waters cover the seas, and all the types and shadows of the law shall be antityped in the things of the new covenant, which shall then be in force with Israel, and the nations for the sealing of the great harvest of the earth unto the final consummation when death, the last enemy, shall be destroyed, and the millennial reign of the Christ shall cease, and the Son himself shall be subject unto him who put all things under

him, that the Deity may be all things in all.

V. Everlasting life, or aionian life, (as it is more properly rendered) is the gracious gift of God, through our Lord Jesus the Christ, the clothing upon of the living soul or mortal body, of life, of a justified believer with the quickening spirit or house which is from heaven, or the swallowing up of his death-nature in the life of the Divine Nature, so that this corruptible puts on incorruption, and this mortal puts on immortality by an impartation of spirit-life-energy into every fibre of its organism in a moment, in the twinkling of an eye, during the sounding of the last trumpet; and according to his type the Lord Jesus Anointed, the saint then becomes a son of God in power by spirit of holiness, through a resurrection from among the dead, and cannot sin because he is born of God, and lives, and moves, and has his being in the essential goodness, and peace and blessedness of the Divine Existence; hence the physical and moral impossibility of an immortal agency of evil exercising the attributes of the Uncreate Spirit, Omniscience, Omnipotence and Omnipresence, emanating from the Supreme Good to antagonise his purposes, and defeat the counsels of his will concerning the redemption of the Adamic race for the glory of his name.

VI. Everlasting [or aionian] punishment or excision, is the refusal of the gift of God to an enlightened transgressor, and the infliction on him as a living soul, or mortal body of life, of the many or few stripes, in execution of his sentence of condemnation, until the appointed hour of his final doom arrives to utterly perish in his own corruption; and this consummation is the second death, or everlasting destruction from the presence of the Lord, and the glory of His power when he comes to be glorified in his saints, and to be admired of all them that believe in that day.

VII. The Scriptures reveal that the adversary, commonly called Satan and the Devil, which is continually tempting man to transgress both the law of his own nature and the law of God, is Sin in the flesh, ruling and reigning over the mortal body to make it obedient to the lusts thereof; this sin power is not conformed to the la-

God, neither indeed can be, so that if we live after the flesh we shall die, but if we, through the spirit, do mortify the deeds of the body, we shall live, for the law of the spirit of the life in the Christ Jesus shall make us free from the law of sin and death; and to this end the Christ was manifested that he might destroy the works of the devil, by destroying that which has the power of death, even the devil or sin in the flesh; for the sting or power of death is sin, and the strength of sin is the law, and the Christ was made by his perfect obedience to it, the end of the law for righteousness unto every one that believeth, in being crucified through weakness that he might live by the power of God, the author of eternal salvation to all who obey him, and make their refuge in the shadow of his saving name.

Lastly. The inspiration of the Bible is absolute as regards the Canonical Scriptures from Moses to Revelations, and it is therefore the sure word of prophecy to which we do well to take heed since it came not at any time of man's own presence, but holy men of God spake it as they were moved by Holy Spirit, and the interpretation thereof is certain as the rule itself declares for the understanding of the hidden mystery of the letter—the interpreting of its spiritual things by its spiritual words, or the extraction of the obvious sense of collated Scriptures, and by this rule, the essential truths of the great salvation as above stated have been determined, and the falsity and condemnation of the following contrary dogmas of popular theology conclusively demonstrated, viz:

1. That there is a Triune God of distinct personalities equal in essence, eternity, majesty and glory, called the Father, Son and Holy Ghost.

2. That the Christ is God, and, had an existence independent of the Father before he was born of the Virgin Mary, and came forth out of an unclean woman, perfect God and perfect man, and died as man's substitute to appease the Father's wrath.

3. That the Holy Ghost operates of his own power as God, and that his influence comes from, and auxiliary to, the Word of truth, and essentially necessary to the sinners to it, to open their blind

eyes, and bring them out of darkness into marvellous light.

4. That God fashioned man after his own image, and breathed into his nostrils an immortal soul, a spark of his own Divinity, created an independent organism capable of eternal happiness and of eternal misery.

5. That the Serpent was an incarnation of an immortal intelligence of essential wickedness possessing the attributes of Deity in respect of Omniscience, Omnipotence and Omnipresence, who, in the temptation and fall of Adam and Eve, triumphed, and has ruled ever since over his posterity to the almost entire frustration of God's plan of redemption; notwithstanding the efforts of the Father, Son and Holy Ghost, to save the human race from a living death in everlasting fire.

6. That the blood of Jesus Christ cleanses the sin of the whole world, so that infants, idiots, and unbelievers, obtain eternal salvation under the covenanted and uncovenanted mercies of God.

7. That the heaven for the immortal spirits of the redeemed of Adam's race is in the place of the Divine manifestation and where the angels dwell.

8. That they ascend there at the moment of the body's death, and attain at that crises to the perfection of their spiritual nature.

9. That they will descend again to be raised up from the dead in their resurrection bodies of incorruptible nature and substance and to be again judged whether they are worthy of eternal life, and then re-ascend with immortal souls and incorruptible bodies conjoined, to their previous place of blessedness to abide there forever.

10. That the hell for the immortal souls of the wicked is a place of burning flame prepared for the Immortal Devil and his angels, and to which they go at death, and then return to be raised up in incorruptible bodies to be judged whether they are worthy of punishment; and then re-united with immortal souls and incorruptible bodies consigned to the place of torment to endure an ever-living death forever.

11. That Christ comes at the last day to raise the whole of the generations of the human race for judgment, and to apportion to them heaven or hell as their

final destiny, and to dissolve the earth, and its constituents with fervent heat.

12. That some are saved by confessing that Jesus Christ is the Son of God, and praying to God the Father, God the Son, and God the Holy Ghost, to forgive them their sins, and to cleanse them from all unrighteousness; while others who have died without being able to discern between good and evil are saved without confession at all, by virtue of the shed blood of the Saviour of the world.

13. That the Gospel is simply the good news of this salvation.

14. That the word of the truth of the Gospel of the Kingdom of God, in the Name of Jesus the Christ of that Kingdom, is not necessary to be preached for hope of salvation, because the Abrahamic and Davidic covenants of promise teaching that David's throne and kingdom is to be established under a heavenly constitution, and the nation of Israel again restored to its own land, that the blessing of Abraham may come upon all nations; and that incident to this restoration and the events consequent on it, are the resurrection and the judgment of the dead in the Christ, *do not mean what they say*, but have a spiritual significance to Zion above where Christ sits at the right hand of God and reigns there on David's throne over the true Israel of God of which the Jews were only a type and shadow.

15. That the knowledge of the glory of the Lord shall cover the earth as the waters the seas, through the instrumentality of the orthodox ministry as ambassadors for Christ, beseeching men in his stead to be reconciled to God by believing on the Gospel and on the Jesus they present as the way and the truth and the life, and that Christ is with them always even to the end of the world; and when the kingdoms of the world shall become the kingdoms of the Lord and of His Christ, then shall the judgment set and the books be opened and the dead, small and great, stand before God and be judged according to their works, exclusive and inclusive of the testimony of Jesus, and that this is the great day of the wrath of the Lamb, and the year of the Redeemed, and the day of Vengeance of our God.

And we solemnly declare by this our act of subscription, to keep the faith and the patience of the saints of the Most High God according to the measure of His grace vouchsafed to us, by pureness, by knowledge, by long-suffering, by a faith unfeigned, by the Word of God, by the Armor of Righteousness on the right hand and on the left, that we may be found worthy of the vocation wherewith we are called at the appearing and kingdom of the Lord's Christ, our glorious Head and exalted Redeemer. Amen and Amen!

THE ORDER.

We also subscribe our hands to the following rules, for our organization and well being, and increase in faith, hope and charity as an Ecclesia of the Living God, associated together on the basis of the Constitution above defined:—

I. That as members of the One Body of the Christ we shall assemble ourselves together once each Lord's Day for the worship of the Father through the Son in spirit and in truth, by partaking of bread and wine in remembrance of our Lord's death until he come, by prayer and supplications with thanksgiving for mercy and grace to help us and the whole Israel of God in every time of need, and for the establishment of the Covenant of Peace by

His king when he shall build up Zion, and cause the nations to rejoice with His people, and by meditating on the Word of the Truth of the Gospel of the Kingdom of God for doctrine, reproof, correction and instruction in righteousness.

II. That in addition to this communion other meetings may be arranged at the convenience of the members on the communion days and other times for the exposition and study and understanding of the Sacred Oracles which shall be OPEN to all seekers after righteousness desirous of learning out of the Scriptures what is the good and acceptable and perfect will of God.

III. That meetings for other Eccle-

al purposes shall be convened at such times as the Executive may deem necessary for the discussion and consideration of such official business as may require the sanction and co-operation of the members of the Ecclesia.

IV. That the Executive shall be chosen as follows, viz:—One member of the Ecclesia shall be chosen by the voice of the members as the Presiding Elder at the meetings of the members for communion, open services and other matters, and two or more members shall in like manner be chosen as Deacons to act in the absence of the Presiding Elder, and to attend conjointly in the administration of the secular affairs of the Ecclesia in reference to the details of worship, the charge of the offerings and their appropriation for special objects, &c. And the brethren so selected as the Presiding Elder and the Deacons shall hold their offices, not to domineer over God's heritage, but as the servants of all for the Christ's sake, and subject to annual confirmation.

V. In the absence of the Presiding Elder the brethren selected for Deaconship shall by turns exercise a controlling authority in the meetings of the Ecclesia for worship or otherwise that all things may be done to edifying, while submitting one to another in the fear of the Lord.

VI. That the Presiding Elder and the Deacons, or some or one of them, shall be empowered on behalf of the Ecclesia to examine any applicant for Immersion or membership as an Immersed Believer, to ascertain whether he be in the Faith or not, and if approved in the one case, upon his written confession of his faith and hope, and the consent of the brethren, to immerse him into the saving Name of the Lord's Christ for repentance and remission of sins; and in the other case to give him the right hand of fellowship as a brother beloved, and one with them in the unity of the spirit and the bond of peace. And such written confessions shall be preserved among the records of the Ecclesia as an abiding testimony to the brethren's faith and election to put on the Lord Jesus the Christ, and not make provision for the flesh to fulfil the lusts thereof.

VII. That with a view to continue steadfastly in the Apostle's doctrine and fellowship and in breaking of bread and in prayers, the Ecclesia will convene for worship on the first day of the week [commonly called the Lord's Day], after the following order; or as near thereto as circumstances will permit, that is to say—

1. The presiding brother will open the service with prayer for pardon, acceptance and blessing unto the Father of mercies and the God of all comfort through the intercessory mediation of the Lord Jesus Anointed, the Apostle and High Priest of our profession.

2. This prayer shall be followed by the singing of a psalm or hymn.

3. Then shall be read one of the psalms of David by the presiding brother, and consecutive portions of other Scriptures by the brethren called upon as follows—from Genesis to Job—from Psalms to Malachi—from Matthew to John—and from Acts to Revelations, or otherwise at convenience.

4. Then a comprehensive prayer shall be offered up by one of the brethren at the instance of the presiding brother, on behalf of the members of the one body in respect of the things of the kingdom and name, and in relation to the world that now is and of that which is to come.

5. Then shall be read the words of the institution with prefatory remarks, and the thanksgiving on the bread and wine pronounced, and the supper administered, and a commemorative psalm or hymn sung.

6. Then exhortation from, or exposition of the Word by any brother who wishes to respond to the invitation of the presiding brother.

7. To conclude with the Lord's prayer, as the embodiment of all the salvation and all the desire of the militant members of the body of the Christ, and the Apostolic blessing by the presiding member.

VIII. That at such communion a box shall be placed on the Lord's table to receive, at the close of the service, the free-will offerings of the brethren for the common good of the Ecclesia in every work of faith, and labor of love, and an account of such offerings and the disbursements thereof shall be kept by the executive brethren,

and periodically rendered for the information of the Ecclesia at large.

IX. That over and above such offerings a monthly charge to each of the brethren for the place of meeting shall be paid over to the brother responsible for its satisfaction on the last Sunday of every month, who shall discharge the liability according to the terms of holding, and present the receipt for the same at the next meeting.

X. That any brother desirous of passing communion who may be introduced on the recommendation of members of this Ecclesia, or by known and faithful brethren of other Ecclesias, as an immersed believer of the things of the kingdom and name as above defined are cordially welcomed to the Lord's table in our midst to participate in the privileges of our worship as a partaker of the body and blood of the Lord.

XI. That other rules may be added from time to time for the regulation of the

Ecclesia, with the consent of all the members thereof who may be present at the meeting convened for the purpose, which shall bind all such absent members as have had notice of their necessity, unless they can be proved to be in contravention of the doctrines and precepts of the Word of Life.

XII. That the above Articles of Constitution and Order shall be signed by every brother and sister in the Lord joining the Ecclesia by Immersion or admission from other Ecclesias, in evidence of the hearty acceptance of the faith and order thereby defined and set forth, as agreeable to the tenor of God's Word, and essential to salvation and edification and of their determination to uphold the same in true fellowship unto the coming of the Lord Jesus the Christ, "who died for us, that whether we wake or sleep we should live together with him."—AMEN.

[ADVERTISEMENT.]

ANASTASIS; or THE FALL OF THE ROMAN PONTIFICATE, THE RESURRECTION OF THE DEAD, AND THE JUDGMENT OF THE WORLD—by John Thomas, M. D. To be had of Jas. Donaldson, Jefferson Avenue, Detroit; or Jno. Coombe, Toronto.

P R E F A C E :

This treatise on RESURRECTION and JUDGMENT owes its existence to the urgent request of friends in Detroit, who heard the substance of it orally delivered there at a private meeting. The exposition on that occasion was deemed highly satisfactory; and they determined that I should not rest until they obtained it in the present form. I was the less disposed to refuse compliance when I considered the importance of the subject, the little information possessed upon it, the nearness of its development, and the "signs of the times" indicative thereof. In the present state of the public mind, it is a subject very difficult to present in such a form, that he who runs may read it intelligibly. My aim has been to set it forth with all possible simplicity, that the reader might be instructed; his faith, if he have any, enlarged and strengthened; and his conduct purified by the conviction so sublime and terrible a wonder cannot fail to produce in a well balanced and judicious mind.

But some may be prompted to inquire, "Is it necessary to understand all the details of Resurrection and Judgment in order to possess the faith which justifies?" In reply, I would say, if it were necessary, there would scarcely be found, in this generation, a corporal's guard of justified believers. I apprehend that, if a person heartily believe in "the resurrection of the just and the unjust," and that both these classes will appear in the presence of the Righteous Judge "to give account of themselves to him," their understanding so far is sound upon these two first principles—but if, on the contrary, he deny the resurrection of "the unjust," or "saints of the Sardinean type," and repudiates the citation of the righteous to judgment, saying that there is no other judgment for them than what they are subjected to in the present state; and that they will not be called upon to give account; I can only say for myself, that I had rather never have been born than to appear in the Divine Presence with such a tradition. It would not be difficult to make out against such a case of constructive treason to the truth. But this is neither my purpose nor desire. "Judge nothing," says Paul, "before the time until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart" . . .

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THE AUTHOR.

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